

GRACE ALONE

The Twenty-Third in the Series of Articles on Grace Alone

By Dr. J. R. Lavik, Saskatoon.

SINNING AGAINST GRACE

We have been considering the basic scriptural principle of Grace Alone and various aspects of its application to Christian life. In concluding we want to touch upon a phase of the subject which we cannot very well pass by. It is the danger of the Christian sinning against grace. Our very emphasis upon the doctrine of Grace Alone may increase this danger, unless necessary correctives are observed.

It is true, we must confess that we all sin daily against grace, and are daily in need of sincere repentance and a renewal of faith at its source. But this should be marked by, not a retrogression leading to a falling from grace, but a definite growth in grace. Sanctification should be progressive, but it does not become complete in this present life. What we have in mind here is rather the reverse of the process of sanctification. You remember the words of Paul in II Cor. 6:1: "We then, as workers together with Him, beseech you also that ye receive not the grace of God in vain." What Paul refers to here is apparently not the rejection of grace on the part of the unconverted sinner, but rather the abuse of grace, the sinning against grace, by the regenerate child of God. There was need of this warning in the days of the apostle Paul, and we may be sure there is no less need of it today.

What is the reason for this? Why is this danger so constant and so insidious? Let me suggest two reasons. The one arises out of the natural sinfulness of the human heart. Our "old man," our sinful nature, is still with us, even though it is in some measure curbed and under restraint, it is very persistent and treacherous in seeking to draw us back into a life of sin. There is need of being constantly on guard. The New Testament abounds in exhortations to those who belong to the Lord through grace to struggle against the evil forces within. The new life of the Spirit is not born fully developed, but must attain to maturity through growth. And since the old sinful nature is not completely eradicated, there results an inevitable struggle between the old and the new.

SCHEDULE FOR DR. SYRDAL'S VISIT

(Camrose-Edmonton Area)

The schedule for Dr. Rolf Syrdal's visit to Camrose is as follows:

Sunday, December 3rd:

Camrose Lutheran, 11.00 a.m.
Armenia, 2.30 p.m.
Bethany, Donald, 8.00 p.m.

Monday, December 4th:

Chapels at Camrose Lutheran College and Canadian Lutheran Bible Institute in the morning.

Pastoral Conference, Viking, in the afternoon.

Bawlf Lutheran, 8.00 p.m.

Tuesday, December 5th:

Chapel at C.L.C. and C.L.B.I. in the morning.

Bardo (or other place in Rev. Johnson's parish) 3.00 p.m.

Camrose Lutheran College, Tuesday evening.

Wednesday, December 6th:

Chapel at C.L.C. and C.L.B.I. in the morning.

Wetaskiwin, 3.00 p.m.

Edmonton, 8.00 p.m.

The basic reason for this is that salvation is personal, not magical. Particularly in his letter to the Romans, Paul deals fully with this problem. There is a conflict between sin and grace, and Paul warns strongly against the temptation to use grace as an excuse for continuing in sin. Note especially verse 15 in chapter 6, "What then? Shall we sin, because we are not under the law, but under grace? God forbid." When pointedly stated the thought seems blasphemous, but for every Christian there come daily subtle temptations to use grace as an excuse for compromising with sin.

A second reason for the need of this warning is derived from the nature of grace itself, particularly in this, that it does not forcibly overwhelm us with its renewing powers, or compel us to live consistently in fellowship with God. Grace is always personal, and always works consistently with the laws of human personality. It functions in the realm of freedom, not in that of compulsion. The Holy Spirit brings salvation to the individual in a personal way, and the central factor in personal life is the will. Grace enables it to function freely. "If the Son shall make you free, ye shall be free indeed." (John 8:36). There is no escape from the responsibilities of freedom, for freedom belongs to the very nature of the new life. It is only through freely choosing our way in grace that we can escape from the bondage of sin. There is no magical escape.

RADIO BROADCAST

The Evangelical Lutheran Hour over CFCN (1060 kc.) Calgary, Alberta, during the month of November, Saturday mornings, 8.45 to 9.00 will be sponsored by the District Women's Missionary Federation, with the women of the Southern Alberta Circuit conducting the broadcasts. The theme chosen is Jesus Calls us." Mrs. Alfred Setter of Calgary will be in charge.

1. November 4th: "Jesus Calls Us Into Fellowship with Him." Mrs. T. Jacobson, Milo, Alberta.
2. November 11th: "Jesus Calls Us to Let Him be First in Our Homes." Mrs. G. Gilbertson, Bow Island.
3. November 18th: "Jesus Calls Us to Minister to Those in Need." Mrs. R. Berg of Claresholm.
4. November 25th: "Jesus Calls to Serve Him on Foreign Fields." Mrs. E. Olson of Calgary.

Two broadcasts will be sponsored by the W.M.F. over station CJDC, Dawson Creek, (1350 kc.) on Friday evenings, October 27th and November 3rd, at 9.30-10.00 p.m., with Mrs. E. Haave in charge.

—Mrs. O. K. Storaasli,
Radio Chairman

NEWS

At the August meeting of the Prince Albert Lutheran Ladies' Aid the members decided to send \$200.00 to Home and Foreign Missions. This money was the proceeds from meals served by the Ladies' Aid at the Canada District Luther League convention held in Prince Albert last July.

The church is not a dormitory for idlers and sleepers, but an institution for workers. It is not a rest camp; it is a frontline trench. (Poling).



DR. ROLF SYRDAL

A SENSE OF URGENCY

The above phrase has, in recent months, come into quite frequent use. It denotes that a dangerous condition exists and that those whom this condition threatens need to be aware of the danger. It has been used to warn that freedom and liberty are at stake because certain ideologies aggressive in their nature and inimical to all that is best in culture, in civilization and in religious faith.

Earnest voices have been raised in the effort to awaken the nations to a realization of the imminent threat to our personal and political freedom, above all to our freedom to worship God as conscience dictates. Among the most potent of these voices is that of Winston Churchill, Britain's great statesman. In a recent broadcast to the nations of Europe he warned: "We are in peril . . . the question is: Shall we wake in time?"

The Christian is daily confronted with this problem of urgency; to combat slothfulness in his own life, to do battle against the forces of evil within and without, to be diligent in obeying the Spirit's leading in serving God. This sense of urgency pervades our Bible. "Today, if ye hear the voice of God." The call is for today, there is no promise for the morrow. Our Lord's command to his followers was: "Work while it is day, the night cometh when no man can work." He was himself moved by this sense of urgency: "I must do the will of Him that sent me," and "My Father worketh until now and I work." He urged his disciples to look out on the fields ready for the harvest but laborers were lacking.

Throughout Paul's letters runs this note of urgency, it moved him to double and redouble his efforts. It followed him by day and by night so that even in dreams he saw a man beckoning and heard a pleading voice call: "Come over to Macedonia and help us!" Because of this urgency he exclaimed: "Woe is me if I preach not the gospel!" "The love of Christ constraineth me," he wrote, and because of this he defied the hatred of his enemies, the lash, the floggings, the stonings, the prison cell. Because of this he could write: "Now I rejoice in my sufferings."

This same sense of urgency his letters tried to instil in the young churches. To the Ephesians he wrote: Awake thou that sleepest, and again: "Make the best of your time;" It is not a commodity that lingers on the bargain counter. Again he exhorts as in Ephesians: "Put on the whole armor of God . . . our fight is not against any physical enemy; it is against organizations and powers that are spiritual. We are up against the unseen powers that control this dark world, and spiritual agents from the very headquarters of evil."

—O. A. Broughton.

Some Things To Think About

I have just completed making visitations with every pastor in our Church in Canada. I have also sat down with many of the officers and friends of the congregations who read this article. Those of you who were present know how we talked over many of the problems of the congregation and the church at large.

I want to thank all you people for what you are doing for the Kingdom. Your response to our many appeals both for prayers and for money have been deeply appreciated. May God give you much joy in continuing to support every phase of our work with your efforts.

Two of the greatest needs that seem most imminent, after my visitations, are a greater consecration to Christ and better care for our pastors who have been called to labor among us.

The first of these matters is being cared for in some parishes. There are spirited messages, sharply dividing the Word of God. Sinners are seeing their sins and saints their unsaintliness. In many places time for congregational Bible study and prayer is being set aside. Yet, if we are going to be what God would have us to be there has to be a "season of refreshing" among us who are Christians. That means that there will have to be a deeper understanding of repentance. Our heart-searching will not only have to be with the motive of asking ourselves if we have peace with God, but also allowing the Holy Spirit to examine every phase of our lives to see if we are living "all out" for Christ. When our sins are revealed to us we dare not stand in defense of them but rather we should confess them to Christ and seek His forgiveness. I am determined that this will never occur in our lives if we do not spend some time, each day, studying God's Word and allowing it to penetrate our lives. Too, it should mean a gathering of our families about this Word so we not only benefit, but that the whole family receives the blessing. To that end may we dedicate ourselves in the months, yea, the years, ahead.

My deep concern is also for our pastors. With prices of food continually soaring, it becomes almost an absolute impossibility for a pastor to make ends meet on a salary that is less than twenty-four hundred dollars (\$2,400.00) a year. No matter how much we want to compare their salaries with ours, or that of anyone else, I have sat down and worked it out in cold figures, to see how these men could make ends meet. With anything less than the above figure, and we pray that it can be much more in many instances, it means either the pastor has to cut down on the food for the family or else he has to try to get along with a car that barely "makes it" each Sunday and brings him to his congregations during the day, and to his family at night, so bedraggled that he is not much good either for God or man. If he travels in the kind of a car he should own he is paying the finance company a good slice besides. We have had men in the congregations who have gone to their pastors and have offered to lend enough money to buy a new car, and we are thankful to God for them. We also have had congregations, in the past couple of years, take up subscriptions to pay for part of the car or even pay the whole difference in

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The Shepherd

Organ of the Norwegian Lutheran Church of Canada

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212 Wiggins Ave., Saskatoon, Sask.
Published 5th and 20th of the month,
Subscription: \$1.25 a year.

Articles, news, announcements, send to the Editor. Money for the paper and change of address send to the Business Manager. When renewed before the expiry date shown on the address label the subscription will not be stopped. The subscription will not continue if left unpaid.

DEADLINES:

First Issue, the 20th of preceding month.
Second Issue, the 6th of each month.

Authorized as second class mail,
Post Office Department, Ottawa

Printed by
THE WADENA NEWS

PERPLEXED—BUT NOT IN VAIN

These are the words of scripture found in II Cor. 4:8. Paul was in perplexity but not in despair. He was not merely whistling his way through the graveyard. His view of life was not painting clouds with sunshine and wearing rose colored glasses. He faced reality — the paradox of things — but did not despair.

There are dilemmas for all of us that do not make sense to the human mind. The invalid lives on and the servant of God in full Christian activity is called home; the old live on and the young die; father or mother is snatched from a family of boys and girls; golden crops lie on the ground in seemingly needless waste. That is the problem many face today. Perplexed?? Yes. In despair? This should not be the attitude of God's children.

These questions have agitated men down the years. It was Job's major problem; Habakkuk wrestled with it and gave his blessed "although" and "yet." Hab. 3:17-18; Micah saw godly men perish from the earth and the wicked prosper for a time; John the Baptist sat in prison with the agonizing thought that this could not be the Messiah when He left His fore-runner in jail. The way out is not by explanation, but by revelation. A hand-sewn book mark shows a meaningless tangle of threads on the "reverse side" but on the other side spells "God is love."

One does not eat flour, or sour milk, or salt or soda. But properly mixed, these ingredients produce palatable food. So it is with God's mixing bowl. We may not understand the ingredients nor appreciate them, but when God mixes them as part of his recipe and they are removed from His oven in the light of eternity, we shall find that all things work together for good.

There are many "perplexed" farmers this year. The unthreshed grain just doesn't make sense. However, the highest lesson God can teach those who are His own is to "trust Him regardless." If everything made sense faith would be unnecessary. God wants to lift us on a higher plane where we can truly sing:

Now Thee alone I seek;
Give what is best.

We may never understand fully our perplexities here. We can grow bitter and murmur against the Lord. We can resign ourselves to the inevitable and still go around with distress of soul. A better way is to accept it as one of God's methods to bring us to walk by faith and not by sight. Even though it does not make sense to our understanding it merges in with the higher understanding of the heart wrought by God's Spirit through the Word. This is part of the wisdom that cometh down from above. This is the sixth sense of the Spirit. It is learned in God's school of experience. The name of the text book is often "tribulation." We may not always understand "why" but we know "whom" we should trust.

If unharvested and unthreshed fields tend to bring despair, what must it be to the Lord of the Harvest to see

the unharvested, whitened fields of human souls today? The frost of indifference, the cold blanket of lethargy for God's cause, leaves large sections of God's field untended.

To the child of God there is exceeding comfort in the words "perplexed, but not in despair." That is true also in this unusual crop year.

Not until every loom is silent
And the shuttles cease to fly
Will God reveal the pattern
And explain the reason why
The dark threads are as needful
In the weaver's skilful hand
As the threads of gold and silver
In the pattern He has planned.

Sunday School Teachers' Institute and Reformation Rally at Estevan, Sask.

The committee on Parish Education for the Moose Jaw Circuit, consisting of Mrs. H. Nelson, Estevan; Mrs. J. Precht, Torquay; and Mr. Edwin Torgrenrud, Midale, had planned and conducted a very interesting and profitable Sunday School Teachers' Institute at Trinity Lutheran Church, Estevan, Gordon Hope, pastor.

The program began at 11.00 a.m., with Bible study, "The Call to Teach," by Pastor J. Precht. The texts considered were Deut. 6, Matt. 28: 19-20 and John 15:16. Pastor Hope called attention to a display of Sunday School material. The afternoon was opened with Scripture reading and prayer by Mr. Egland of Midale, who had started the Sunday School there and is still carrying on as superintendent. Demonstration of lessons then followed: Audrey Torgrenrud of Midale had a class of kindergarten children, Lorne Vinge of Torquay had a class of grade five pupils; Edwin Torgrenrud told us how he conducted a Bible class at Midale, and then Pastor Solheim demonstrated with blackboard outline how to conduct a Bible class. A very profitable discussion followed the demonstration of lessons. We felt that we had much to learn, all felt that memory work should be stressed. Dr. O. K. Storaasli gave us the main address for the afternoon. He gave us six points from the teachings of Jesus. They were (1) Jesus knew His Theme, revealing God to man. We, too, must live in the Word of God. (2) Jesus knew His pupils, also something for us to learn. (3) Jesus appreciated the good in His pupils, e.g. He said to Nathanael, "Behold, an Israelite indeed, in whom is no guile." (4) His teaching was simple. He used illustrations that the people knew, parables were stories from life. (5) Jesus varied His methods, meeting people on their own level. (6) Jesus taught by His personality. His life had a great influence on His pupils. We must learn from the Great Master Teacher.

At five o'clock a fellowship supper was enjoyed. And lastly, we had a filmstrip showing how we may improve our teaching. Truly, we had had a good day together, which we hope might be repeated at some other place and time. Yet the climax of the day was the Reformation Rally in the evening at St. Paul's United Church at Estevan. Dr. Storaasli was our guest speaker. He spoke on the text Acts 15:11. But we believe that through the grace of the Lord Jesus Christ, we shall be saved. It was a challenging message on, a man, a book, and a church door, telling us again of what the Reformation has meant to the Church and to the history of the world. May we be truly thankful to God for the Gospel that has been proclaimed to us. The Lutheran Choral Union, consisting of choirs from the circuit, and directed by Mrs. G. Hope, rendered four numbers. It was all very wonderful.

—Mrs. J. Precht.

District News

Pastor T. W. Maakestad has resigned as pastor of Central Lutheran congregation, Edmonton, to accept the call tendered to him to become full-time evangelist of our church.

Pastor Sterling Johnson of Ryley conducted special evangelistic meetings in Southern Alberta recently. Reports are that souls turned to Christ in the meetings held at Claresholm.

A seminar was conducted at Zion on October 27th with Dr. Marcus Rieke of Columbus, Ohio, youth director of the A.L.C., as the guest speaker. Dr. Kleiner and Professor Monson, both of the Lutheran College and Seminary, also gave lectures. Dr. Rieke also spoke at the Reformation Rally held the same evening at Knox United Church here in Saskatoon.

Seniors Edward Rostad and Carl Johnson attended a conference of American Lutheran Seminarians held at Luther Seminary, St. Paul, Minn., October 25-28, and brought back reports of a very fine conference. This conference is held annually and will be held next year at Gettysburg Seminary in Gettysburg, Penn.

The Seminary male chorus put on concerts in the Medstead, Prince Albert, and Birch Hills parishes on November 4th and 5th. They missed one concert due to bad roads, but had an otherwise enjoyable trip.

The students at the Seminary have opportunity to witness of their faith through services conducted in various vacant parishes on Sunday and through regular visitation at the sanatorium, the hospitals and the old people's home located in Saskatoon.

LUTHERAN PLACEMENT

FOR SALE — One half section of land four miles northeast of Viking. 170 acres under cultivation, 50 acres summerfallow. There is a large living house, good granaries and a new chicken house. Communicate with Severt Hafso, Viking, Alberta.

BOOK REVIEWS

"Christmas Annual," Augsburg Publishing House, Minneapolis, Minn.

It is as it should be that this twentieth anniversary volume of Christmas should be as colorful and excellent as ever.

There are the usual articles, stories, photographs, legends, poetry and other edifying and inspirational material in the issue of this year. The frontispiece is a nativity scene, by Regina Swedenborg.

Of special interest to Canadian readers this year is "Canadian Winter" by Hazard. This is a beautiful painting done in watercolor. There are other full-page color reproductions suitable for framing.

It makes a fine Christmas gift.

"Exploring God's Word." Dr. Jacob Tanner, Augsburg Publishing House, Minneapolis.

It is good to know that Dr. Jacob Tanner has put into book form the rich fruits of his long study of the Bible. It is a concise and edifying treatment of what the Bible teaches about God, God's Word, creation, man, sin, Christ, redemption, the Holy Spirit and His Work, the Church, prayer, the sacraments, the last things, and man's fate in eternity.

It is easily noted that echoes of this book will be found abundantly in other of the author's writings. The chapters are filled with scripture and clear and helpful study questions interspersed. This is a fine book for private reading, and also for teaching.

SOME THINGS TO THINK ABOUT (Continued From Page One)

trading in a new car for the old. Certainly these congregations must be commended too.

There are also congregations that have done a great deal in giving their pastor gifts in "kind." I have had some good "cream and bread" myself from such generosity. I have even asked for a pint or a quart, in some instances, and taken it home to their pastor's family, and the people have always responded wonderfully. I am of the opinion that people just do not think how much these things are appreciated. Then, too, this year particularly, there should be no need for a pastor having to buy potatoes or other vegetables. Even if the grain froze, the vegetables are still fine and I was with a pastor, not long ago, when he was promised a bushel of the finest carrots you could ever lay your eyes on. And just a day or so later I sat down to the best beef roast I have tasted in many a moon. It had come from a farmer who remembered his pastor. So, I do know that there are many, and often it is the same people, that continually see that the pastor and his family are cared for.

It is this matter of car and groceries that are the most difficult. There is where the greatest expense lies. If each one, who reads this, will try to do his best to see that these two matters are cared for, I am sure that our pastors are going to thrive much better. Even at that, I am sure you have heard very little complaint among our pastors. They just do not do that, it seems. Often I have to press them to get them to open up to me. God bless them for that.

While I am writing, and I know this article is getting long, I want to commend the congregations for the great improvements we have seen, in Canada, in the last few years, when it comes to parsonages. Everywhere I have gone I have said that there is absolutely no excuse for a parsonage not to be insulated in this country where shavings are so cheap and the winds are so cold. It is wonderful the way the congregations have responded. I can hardly think of one parsonage that is not insulated now. If you know of any, see that the job is done soon. Then, too, furnaces and basements have been improved (there is still room for more work to be done in this regard). I do feel that the all-important thing is to keep your pastor and family warm. That goes for yourself, too. If we can keep warm in Canada, that means much.

I have also noticed that more and more Parish Councils are being organized and they give the church property the "once over" each year, looking to see what improvements can be made from time to time. Both churches and parsonages have been painted, inside and out, in many instances, and there has been a "clean look" to the property as I have come to make my visitations. Many places the women have spent a couple days cleaning up the church and have said that they do that periodically. All of which makes one feel good to know that there is interest shown in the house of God. Much better than to see candles on the altar that are bending over from last summer's heat, and an altar and altar rail that have not been dusted since the last "blow," or dirt on the floor that hasn't been swept since the last rain, and that is often a long time, in many places. Oh, it is good to see when we have everything "decked" for God when Sunday comes, too, even if it is in an isolated school house out on the bald prairie.

To each one, for all he has done, I want to take this opportunity to thank you most heartily. But most of all, I pray, each day, that your hearts may be right with God and that the peace of God which comes only in Christ, and which passes all understanding, may live and abide in your hearts.

Sincerely yours in Christ,
—Mars A. Dale.

IS YOUR LAMP BURNING, MY BROTHER?

Luke 12:35

Is your lamp burning, my brother? I bid you go quickly and see; for if it were burning, then surely some beams would fall brightly on me!

When our electric lights fail to work, we start out to find the cause. The power may have been cut off for some reason; or the wiring may be defective; or the bulb burned out. We ourselves are the losers when these conditions are not quickly remedied.

How do we rate in the eyes of God who has set us to shine, "as lights in the midst of a crooked and perverse nation?" (Phil. 2:15). Is our "prayer line" to God in daily use? Have our supplications and thanksgivings been offered in the precious Name of Jesus, or has the tempter deterred us upon some pretext or other? In John 3:15, Jesus tells us, "Without Me ye can do nothing." The contact with Him must be as real as that of a vine with its living branches. (John 15:1-8). Have we surrendered our will to His? As a tree we are known by our fruits. (Matt. 7:20).

But how are we translating into deeds, the power that is ours for the asking? Does it result in the hungry being fed, the thirsty ones refreshed, the strangers taken in, the naked clothed, the sick and prisoners visited? These shall be important questions on that final Day when we shall appear before the Throne of God. (Matt. 25:31-46).

There is plenty of opportunity within the fields of our own church, to translate our God-given faith into action. Why must we constantly be reminded to support the budget of our Church, Lutheran World Action, United Christian Education Appeal, Canadian World Relief, Sunset Homes and dozens of related, crying needs of the fields to which we have been assigned? Is it not because the worship of self takes precedent over the worship of God? Jesus went about "doing good." (Acts 10:38). "Let us not be weary of well doing, for in due season we shall reap if we faint not. As we, therefore, have opportunity, let us do good unto all men especially unto them who are of the household of faith." Gal. 6:9-10.

Luke 16:8 tells us: "The children of this world are, in their generation, wiser than the children of light." Why not in our own homes set aside a storehouse or tithe box of our own (can be home-made), where the first fruits or tithe or the greater proportion of our income is placed to be dispensed later, for Kingdom work? The Wisdom of some such plan is taught us, both by direction and by example as recorded in Gen. 14:20; Gen. 28:22; Lev. 27:30; Matt. 23:23; Mal. 3:10; Heb. 7:5; 1 Cor. 16:2, etc. God's plans are always best.

"May our lights so shine before men that they may see our good works and glorify our Father, which is in Heaven." Matt. 5:16.

THE FUNERAL

By Joel Njus

Old John was dead. He died alone, and yet not alone. As a forest dies with the last tree that falls before the woodman's axe, so, too, Old John had a partner in death. And only when a person is not alone, is he utterly alone.

If the iniquities of the fathers be visited upon the children, Old John had a heritage of wrath as his birthright. He was the first, second, third or fourth generation, all depending upon where one wished to begin in the past. And he was the only heir. There was no one with whom to divide the portion. For a heritage cannot be sold outside of the family.

And now old John was dead. Not that anybody cared. He had not been a lovable person when he was alive, and he had gained no new friends in death. There is no need to say more.

If we are to judge at all, we are to judge the living.

There was no one to claim the body. In a sense, death had claimed it, and death alone had time to bother with Old John. The minister who received the call from the morgue to come and bury the body hesitated. "A funeral is for the living and for the dead." So he had been taught. But he cancelled his game of golf for a walk in the county cemetery.

The minister walked ahead of the coffin because he sensed that the men who carried the body expected him to lead the way. If there was a procession, he and Old John were it. Was this to be a funeral for the dead alone?

At the grave he turned and saw an elderly lady following behind the casket with a bouquet of flowers in her hand. Slowly she approached the side of the grave and carefully laid the flowers upon the bare boards of the coffin. The minister asked gently, "Did you perhaps know Old John?"

She lifted her head that had been bowed as in prayer and answered, "No. My husband is buried here and these flowers were for his grave. He would want," she hesitated a moment with the unfamiliar name, "Old John to have them. If nobody cared about him, somebody should have. A funeral is for the living and not for the dead."

The minister caught himself thinking that this was the first funeral sermon he had heard without a text. But because he suddenly realized that this funeral was especially for him, he left the pulpit and went into the pew. And even though the sermon had been very short, he stayed there a long time.

And so Old John was buried.

—Lutheran Herald.

SOME CHURCHES SHOULD BE SPLIT

By Sam Morris

Almost every day some preacher says to me, "Brother Sam, you are right; I hate the booze business as much as you do, but I can't afford to say anything. It would split my church wide open."

Well, neighbor, it split my church at Stamford wide open. But, if I had it to do over, I would 'er again. If preaching against sin splits a church then the church ought to be split. If renouncing booze, preaching against gambling and dancing and loose morals creates trouble, arouses opposition, and splits a congregation "wide open" then God have pity on that church and its pastor until that disruption takes place.

Everyone wants peace, but peace at the price of purity and righteousness in the church is not peace. It is betrayal. It is treachery. It is disgrace. God forbid that any church or any preacher should preserve harmony and peace in religious ranks by tolerating, condoning, and covering up booze drinking among church members.

About 99 times out of 100 the preacher will excuse his compromise by saying, "Now don't misunderstand me. I am against it and my church knows I am against it and don't approve of it, but I just can't say anything from the pulpit."

Good neighbor, Samuel rebuked Saul. Nathan rebuked David, Elijah rebuked Ahab. John the Baptist rebuked Herod. Stephen rebuked the Jerusalem Pharisees, Paul rebuked Simon Peter at Antioch. They did it openly and unhesitatingly.

Did you never read in your Holy Bible the injunction to young Timothy: "Reprove, rebuke with long suffering," and again, "all Scripture is given by inspiration and is profitable for reproof, for correction, for instruction?"

Don't let reproof become the lost note in your ministry. To do so is to forfeit your right to the respect of men and the blessings of God.

HOW FAR SHALL WE GO?

By Mrs. Carl W. Holm

My old friend had been actually afraid her children would be "too religious." She hadn't stressed prayer to them because she didn't want them to be "queer." Her mother and grandmother had taught her painstakingly that some people "go off." She led her children in the same path. They, too, are leading children to be proper folks who can cry for mercy in a pinch — but as for praying with all the heart???

Yet, here is the sweet music of the Holy Word of our God, the Creator of the marvelous human mind: "Thou wilt keep him in perfect peace whose mind is stayed on Thee, for he trusteth in Thee." (Isaiah 26:3).

Tenderly Paul spoke of Timothy's mother Eunice and grandmother Lois. He called their faith "unfeigned" (no pretending with them). Afterward he told Timothy emphatically to stir up this gift of God. He added this glorious fact: "For God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." (II Tim. 1:7).

No, it isn't Christ that confuses the mind. It's Satan. What a difference! Christ still comes to heal the mind. Christ gives the sick, burdened mind release. No spirit of fear! Instead a powerful, loving enthusiasm! That's what we want for ourselves and our children. But we'll never get it if we are afraid of Christianity.

We can never be too Christian because Christ is able to keep a mind stayed on Him in perfect peace. That's why lack of enthusiasm over things of God is shameful. It's luke-warmness — like much used dishwater. God says He will spit such people out. Out! How we ought to long for the Word of the Lord that can stir us to heated enthusiasm and yet stay our minds in the deep Rock of Ages.

I have known people who grow long faced and leaky-eyed because they think no farther than how worthless they are and how bad their sins until they almost glory in it. Satan wants them to keep them that way, while Jesus invites them to surrender to Him: "I will remove your transgressions . . . as far as the east is from the west . . . look unto me . . . go forth rejoicing . . . confess me before men."

A pastor speaking in our parish told me one night as I sighed with worry, that he used to be plagued with fearful, morbid thoughts until he decided Christ was able to keep him from entertaining them. He faced the fact that Satan wanted him to be wild with fear and glum with worry. As soon as such thoughts presented themselves he prayed, "Jesus in Thy Name is power. Send away these wrong thoughts from me." It worked!

What a flood of heavenly thoughts our Lord can bring when these other thoughts go! Christ does give daily peace of mind.

AN APOSTOLIC CHURCH

The Church that has settled in on good terms with the world and society has ceased to be apostolic, though it could trace its bishops by the clearest title to Peter or Paul. Let us press into the nature of the Cross, into its distinctive secret. The Cross and its sufferings is the High School of Christianity. The Cross and its victory is the charter of the Church. The Church that goes deepest into the Cross, that lives most on the Cross, is the Church that shall draw all nations into it. The Church that most feels the release of the Cross will most feel the obligation of it. To whom it comes most as an emancipation, to him it comes mightily as a compulsion. The passion of this liberty constrains men. We are bought out of a debt of guilt which we could never begin to pay into a debt of love we can never cease

to pay. Our prison is opened that we may go bound in the spirit over all the world. "Though I be free from all men," says Paul, "yet have I made myself servant to all." Oh! Our apostolic privilege is not episcopal prerogative but missionary pre-eminence; and the real endowment of a truly wealthy Church is the laborious sense of inexhaustible debt. This is the only sense, I say, in which debt is good for a Church.

—P. T. Forsyth.

WE GIVE THEE THANKS

Lord of the full and barren field,
The famine years and bounteous yield;

Lord of the rich and of the poor,
Whose love through life remaineth sure,

We give thee thanks.

Lord of our life and of our death
Of endless years and fleeting breath;
Lord of the day and of the night,
Of sweetest peace and fiercest fight,

We give thee thanks.

Lord, who dost understand our fears,
Our deepest joys, our saddest tears;
Thou who hast walked the way of life,
And passed beyond its fevered strife,

We give thee thanks.

For visions bright of thy dear face,
For upward yearnings of our race,
For deathless love that conquers time,
And leads the soul to thoughts sublime,

We give thee thanks.

That thou, O Lord, indeed, art there,
Thy love and mercy everywhere;
Thine ear attuned to hear us plead,
Thy strength sufficient for our need,

We give thee thanks.

—Francis McKinnon Morton.

LET ME GUIDE A LITTLE CHILD

Dear Lord, I do not ask
That Thine shouldst give me some
high work of Thine,
Some noble calling, or some wondrous task.

Give me a little hand to hold in mine;
Give me a little child to point the way
Over the strange, sweet path that
leads to Thee;
Give me a little voice to teach to pray;
Give me two shining eyes Thy face to see.

The only crown I ask, dear Lord, to wear

Is this: That I may teach a little child.

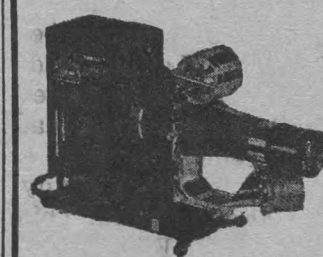
I do not ask that I may ever stand
Among the wise, the worthy, of the great;

I only ask that softly, hand in hand,
A child and I may enter at the gate.

—Anon.

W.M.F. COOK BOOK

Are you looking for a birthday or "shower" gift? Why not give a W.M.F. Cook Book? There are still some to be had, and we urge you all to order your supply NOW. Price is one dollar. Send your order to Miss Clara Haugen, 212 Wiggins Avenue, Saskatoon, Sask.



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WOMEN'S MISSIONARY FEDERATION

MRS. E. M. BERGH, Camrose, Alberta, W.M.F. Editor

Deadline for Material to W.M.F. Editor by the Second of Each Month

WORKERS' CONFERENCE

A workers' conference of the Southern Alberta Circuit, Women's Missionary Federation, was held in Claresholm Lutheran Church on Wednesday, October 11th, with most of the officers in attendance.

During the morning session, a very searching Bible study was given by Pastor Haugen, from John's Gospel Chapter 15. "I am the true vine, and my father is the husbandman. Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Living branches are what we must be or we bring forth no fruit. Our W.M.F. is a branch of the living vine. Each individual must be a branch of the living vine. There is an essential relationship as we note in verses 1-7. If a man abide not in me, he is cast forth gathered up and cast into the fire; we cannot be indifferent, we must bear fruit.

There is a vital connection. We permit Christ to dwell in our hearts through faith, and the contact must be clean. Sin severs connection with God. It is a surrender to God that permits the life-giving stream of Jesus to flow through us and produce fruit.

This fruit is that which glorifies God, not us, and the first fruit of the spirit is love — True love manifests itself in sacrificial love. John 3:16. "For God so loved the world that He gave . . ." The second fruit is joy. Joy as well as the other fruits—peace, longsuffering, gentleness, goodness, faith, meekness, temperance. They are all expressed in service, in obedience to God. Service is letting our light so shine that God may be glorified. Friends of the W.M.F., are we bearing fruit? Let us examine ourselves. It is a tremendous challenge. Pray for strength and wisdom to meet it. We must bear fruit, or we shall be gathered together and cast into the fire.

In the afternoon, a message both inspirational and informative, was given by Missionary Miss Olga Guttormson on her work in Zululand. Let us ever remember this work in our prayers. Let us send gifts of money, of clothing and of materials to be used in bandages which are so much needed.

The business session dealt with the discussing and working out of problems, in various departments of the W.M.F. Our desire must be to promote and enlarge every phase of our work, emphasizing especially our mission work, for we are, a missionary organization. Let us stress Temperance, for we see the evils, the heartaches of drink, around us everywhere.

"Oh Lord, we pray, guide us in the way Thou wouldst have us go, give us strength to meet every challenge that we may bear fruit for Thee." Amen.

—Mrs. A. Setter,
Montgomery, Alberta.

CORRECTION

In the article, "Can Souls be Saved Through the Ladies' Aid?" attention has been called to a mistake which occurred in the sentence referring to the Bardo Ladies' Aid. They did not use the Program Series but had Bible Study as the main feature. Readers will remember that a Program Series and a Bible Study have usually gone hand in hand. This year I understand that the Bible Study is the Program Series, which I think is a wonderful idea. I was unaware of this at the time I wrote the article because I rarely get a chance to attend the Ladies' Aid. But the joy of hearing the Bible Study was the main incentive of the article mentioned. Now, that joy is even greater when I realize

that Aids all over Canada are using that same Bible Study as their program this year.

Respectively submitted,
Mrs. George Hendrickson.

Once it was the blessing—now it is the Lord;
Once it was the feeling—now it is His Word;
Once His gifts I wanted—now Himself alone;
Once I sought for healing—now the Healer own;
Once 'twas painful trying—now 'tis perfect trust;
Once a half salvation—now the uttermost;
Once 'twas what I wanted—now what Jesus says;
Once 'twas constant asking—now 'tis ceaseless praise;
Once it was my working—His it hence shall be;
Once I tried to use Him—now He uses me;
Once the power I wanted—now the Mighty One;
Once I worked for glory—now His will be done.
—From D. L. Moody's "Notes From My Bible."

GREETINGS FROM THE DEPARTMENT OF CHARITIES

Does it seem possible that the time for Christmas is here again? Many a thrifty housewife has had "early shopping" in mind, when noticing an appropriate gift now and then, she purchased it, and tucked it away with a feeling of delightful satisfaction.

If we W.M.F. members are going to remember the guests of "Bethany Sunset Home," with gifts and "goodies" this year, November is the time for "planning," so that the boxes may arrive in advance of the "final rush" at Christmas time. The staff appreciates this thoughtfulness.

Suggestions regarding what to include in the boxes are: Ladies' hose, size 10, crocheted chair sets would be much appreciated. As for bed linens, etc., a standard type is preferred so money for this can be sent to the Home where wholesale purchasing is done. Many like to send money specified "for treats" to be shared after the Christmas season.

While reminiscing a bit, it hardly seems possible for me, that only six years ago it was my privilege to draw the attention of the W.M.F. members, this particular way of working our "Department of Charities," Christmas boxes. The response was immediate, and most encouraging. Since then, each year has brought more "boxes" and donations. The resulting joy to the old folks, who often feel lonely and forgotten at Christmas time, must be seen to be fully appreciated.

May we send these gifts with the true "Christmas Spirit," thanking God for the gift of His Son to mankind, and wanting to share His blessing, both material and spiritual, with our aged friends.

There is a special blessing that goes with this work, as we recall these promises. "And let us not be weary in well doing, for in due season we shall reap if we faint not. Gal. 6:9. "And thou shalt be blessed, for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. Luke 14:14.

Dear God, help us, by thy grace, to experience the joy of Christian service. Amen.

(Remember to report "boxes" and donations to your Circuit Secretary of Department of Charities.)

—Esther Leiren (Mrs. Morris)
District Secretary, Department of Charities.

THE DANCE

(This tract was sent in for publication in The Shepherd by Pastor and Mrs. T. J. Langley who also sent the tract on The Movie Theatre in a recent issue.)

Dear Reader:

Do you dance? If you must say, Yes, I do, we wish through this tract to entreat you as earnestly as we can: Flee the dance hall and dancing parties!

What reasons prompt us to give you this advice?

We know you cannot take part in the modern dance except the lower animal passions within you are more or less aroused.

There are those who will protest to this statement. But we fear that they have not arrived at a true knowledge of themselves and have not discovered the hidden tendencies of depraved human nature.

We remember a story about a young woman who wished to enter a coal mine, clothed in a snow-white dress. Told by somebody that she would not be permitted to go down in a white costume, she asked the guide: "May I not go down in my white dress?" He said: "Certainly you may go down with it, but how will it look when you come up again is another question." To come out of the dance hall late at night or early in the morning without having your mind inoculated with sinful, unclean passions, is a feat that an angel only could accomplish.

Furthermore, we are reminded of the fruits that have grown out of the dance floor and still are growing. Have you considered them? — It has been found out in a certain city, out of girls living as prostitutes 81.5 per cent assigned the dance hall as the cause of their downfall. At a rescue house in another city 90 per cent of the girls had met their downfall in the dance hall. "The Chief of Police of New York City claims that three-fourths of the many fallen women in that metropolis slid from the ballroom floor into the arms of the first ruiner." (Cedarstrom: "The Dance.")

The modern dances were invited in the brothels by the most degraded men and women and through a most subtle procedure have received the approval of society and pose under the guise of respectability.

How many divorces, broken homes, homeless children, old, sorrowing and suffering parents can be laid at the door of the dance hall no one can say. But they will be found all over in our great land.

It is a heart sickening fact that a great number of our church members look upon the dance as an innocent entertainment which young people are entitled to have. There may be teachers in Sunday Schools, members of the church choir and church societies who claim they are Christians, but will not admit that it is necessary for them to stay away from the dance hall.

If you happen to be one of these, let it be said to you: You have not yet found Mary's place at the feet of Jesus. Your "Christianity" has not yet been giving you the joy, the comfort, the peace and happiness which it gives to all who with Mary are listening to Jesus. The day you come to see what your faithful Savior has to give you, on that day your love for the dance will be turned into hate and contempt.

We have read of a young woman who asked: "May I not dance as a Christian?" She received the answer "You may dance until you become a Christian — and then you will not dance any more."

We sympathize with the many faithful pastors who find their confidants attending dances or the vul-

gar shows at the movie theatres. How their hearts must sink within them when they find that so much of their teaching and admonition has been in vain!

What about the many sorrowing parents knowing that their dear sons or daughters are throwing themselves into that terrific whirlpool of sensualism which has carried so many to destruction.

A father once threw himself on his knees at the door imploring his son to stay at home from the dance. But the boy with hardened heart jumped over his father's body and out — out into the night — out into the darkness — out into the service of the prince of darkness.

A fruit of the dance hall.

The fact that so many of our high schools are encouraging dance parties is a cause of grief to many parents, pastors and teachers.

The moral, modest and upright character which these schools are expected to build up are on the contrary broken down in this way.

Dear reader! If you will give your heart to Jesus and live with Him, there is far better joy and happiness in store for you than you can find in any dance hall.

A MINUTE

I have only a minute,
Only sixty seconds of it,
Forced upon me—can't refuse it,
But it's up to me to use it,
I must suffer if I lose it,
Give account if I abuse it,
Just a tiny little minute—
But eternity is in it.

EVERYTHING CLICKED FOR GOD

The Stewardship Committee of the Yorkton Circuit met at the home of Pastor and Mrs. L. Knudson, Margo, Sask., on November 12th. The committee met to allocate the increased budget for the Circuit. Members present were Mr. Rosaasen of Preeceville; Mr. Rostad of Southey; Mr. Berg of Buchanan; Mr. Bergren of Naicam; and the stewardship secretary, Pastor Harold Severson of Rose Valley. Others in attendance, in an advisory capacity were: Mr. Sorestad of Buchanan, Pastor Steistol, Pastor Bue and Pastor Knudson.

The Committee's important job was the allocating of an increased budget of \$1,100.00 to the various congregations. The Committee approached their responsibility in a commendable spirit. The stewardship secretary is grateful for this committee in our Circuit stewardship program. This committee bids fair in getting the Yorkton Circuit out of the second division ball team rating. The Yorkton Circuit finished in eighth place last year in our budget giving.

We were just about in the cellar. We nosed out the Swift Current Circuit, but this Circuit has several vacant parishes. If the Swift Current Circuit had had a pastor in every parish, as the Yorkton Circuit has, we would have likely ended up in the basement.

But I am confident that the Stewardship committee is going to make the Yorkton Circuit a strong contender for a top spot in the 1951 budget classics. So, we say, more power to you, Stewardship Committee of the Yorkton Circuit. This writer went home with the experience that it had been good for the soul to spend more than three hours ironing out an increase of \$1,100.00 for the budget. We commend to the Circuit, our Stewardship Committee as a group of men who know that the Lord's work is the biggest business in the world.

To make it a perfect afternoon, Mrs. Knudson served a lunch that was really a "spread." All in all, it was a clicking good Stewardship meeting.